

F

835

C3492

F835. C3492

was spent in one year. The great city of New York was favored, in 1870, with 7,000 licensed drinking saloons, and spent for intoxicating drinks the modest sum of \$60,000,000, having 35,000 persons engaged in the liquor traffic. At the same time she had 475 churches and chapels, and 3,000 persons engaged in preaching the various gospels and teaching the public and private schools, at a cost of only \$4,500,000 for both religious and secular education.

It is estimated that there are "400,000 more persons engaged in the liquor business in the United States than in school teaching and preaching the various gospels;" that said business is making, annually, "50,000 confirmed drunkards;" that it is "sending to prisons 100,000 annually;" that by it "200,000 children are annually reduced to want;" that every year it "sends 150,000 persons to drunkards' graves;" that it is costing this nation a yearly expenditure of "\$1,500,000,000," which might be spent for many better purposes; that it is converting millions upon millions of bushels of grain, which God has given us for food for man and beast, into beverages which inebriate, corrupt and destroy; and that it is the primal cause of a vast amount of the crime, poverty and misery with which this nation is afflicted.

Again we ask, does it pay financially? No! verily no!

A BILLION AND A HALF OF CASH!

It is easy to speak the words, but who can conceive the large amount expressed by those words? And who can count that large number? Where is the boy who will live long enough to do so?

Could a boy commence counting with his first breath, and continue doing so, at the rate of one a second, 12 hours a day, 365 days a year, for 95 years, he would then find that his task was hardly finished.

Such a sum of money would be sufficient to gather 15,000,000 of Israel, at \$100 each, to the present gathering places of the Saints of God. And, be it remembered, this large sum is simply the estimated expenditure of the United States for intoxicants for one year.

Again, does it pay individually? Does it pay the nation? Do the broken hearts, the blighted homes, the squalid pov-

erty, the untold misery, and the almost incredible amount of crime committed in this "Christian land, where men oft kneel and pray," bring any commensurate returns for such an enormous outlay? Verily, no! It is a bad investment, individually and collectively, socially and morally, financially and politically, religiously and eternally.

WHY DO MEN DRINK?

Numerous are the reasons assigned, and excuses furnished. We once saw an alphabetical list of reasons, and have forgotten them in form, but remember some of their substance. One drinks to warm him in cold weather, and another to cool him in warm weather. One because he has a pain in the head, another because he has a pain in the back; and others because they have pains elsewhere. One because the doctor recommends it, another because he does not, and he believes a little would do him good. One because he is married, another because he is divorced. One because he is going on a journey, another because he is just returning from one. One because he is parting with his friend who is going to a foreign clime, another because his friend is just returned from abroad. One because he is filled with joy, another because he has much sorrow. One because he likes to be sociable with his friends, another because he has not a friend in the world. One because he is successful and happy, another because he is unsuccessful and miserable. One because he is sick, another to prevent sickness. One because his uncle died and left him a legacy, another because his aunt died and didn't leave him one. And so on. Thus reasons and excuses might be furnished at great length. But these are easily disposed of, and are as nothing compared with the reason, "because I love it!" For this will prompt a man to barter property, self-respect, reputation and the authority and favor of heaven to obtain gratification. And what is the sequel?

WHAT PROPERTIES HAVE ALCOHOLIC BEVERAGES?

They stimulate and use up nervous power, and, after their action, leave the system less powerful than before.

Are they medicinal?



BANCROFT
LIBRARY



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

2588. in
Church of Jesus Christ of latter day saints

INTEMPERANCE;

AN

APPEAL TO THE YOUTH OF ZION.

—♦♦♦—
THE FOLLY OF DRUNKENNESS AND THE NOBILITY
OF A TEMPERATE LIFE COMPARED.

—♦♦♦—
FIGURES THAT TELL A FEARFUL STORY.

—♦♦♦—
EXAMPLES FROM REAL LIFE.

—♦♦♦—
Juvenile Instructor Office,

SALT LAKE CITY, UTAH.

1881.



14588

19135B
BANCROFT LIBRARY

INTEMPERANCE;

AN APPEAL TO THE YOUTH OF ZION.

THE FOLLY OF DRUNKENNESS AND THE NOBILITY OF A
TEMPERATE LIFE COMPARED.

DURING the past few years we have observed, with much regret and apprehension, the gradual growth of the pernicious habit of tippling.

Some of the male youths of our community are pouring down their throats an "enemy which is stealing away their brains," and thereby unfitting themselves for the labors it is their privilege to perform in the great drama of the last days.

They are feeding, and, in some instances, creating an appetite for intoxicants, which, unresisted, will push its unfortunate possessors to terrible extremes, and cause them to descend very, very low indeed to obtain gratification.

The prayers, entreaties, and tears of parents, supplemented with the teachings of inspiration through the Priesthood of the Almighty, are not sufficiently potent, at present, to induce every one to be sober; and one cause of weakness in this respect lies in the solemn fact that the evil is not confined to the young, and the consequent fact that,

"Example is a living law, whose sway
Men more than all the written laws obey."

F 835
P. 3492

With these facts before us, we are prompted to make an attempt, assisted by our heavenly Father, which shall be preventive and reformatory in its character. We are perfectly willing that the elderly and aged of every clime, creed and color shall derive all possible benefit from our feeble effort, but our chief object is to bless the young.

The Lord has blessed His people in the vales of Utah and adjoining Territories and States with a numerous posterity, and they will continue to come to His faithful sons and daughters in an ever-increasing ratio, until they are as numberless to man as the sands upon the sea shore. Their work is important, and their destiny is great.

Knowing this, the adversary has introduced modern civilization, with which to allure and destroy by making them drunkards, and setting traps for their drunken feet, into which they may walk and corrupt themselves in body and mind, render themselves unfit to fill their life's mission, and rob themselves of the glorious destiny which awaits them.

Hence, we wish to exert an influence with the younger portion of the rising generation, to induce them to shun bad company, to contract no bad habits, and to live pure before God; and with the elder portion, who may be too rapidly forming within themselves monster appetites for tobacco and intoxicating drinks, to stop self-destruction in every respect, and preserve and exercise their God-given physical and mental powers in the great work of a world's renovation, that they may stand as saviors and not as destroyers upon Mount Zion.

We would do this, and labor in faith, too, for we feel assured that the labor will be of benefit to many, and not without effect upon any; for the "bread cast upon the waters will be seen after many days," and God will bless the precious seed sown by the honest sower, and cause it to produce celestial fruit to His glory.

"Then sow, for the hours are fleeting, and the seed must fall to-day;
And care not what hands shall reap it, or if you shall have passed away
Before the waving corn-fields shall gladden the sunny day."

We have connected tobacco with intoxicating drink, because the habitual smoker is frequently an habitual drinker, or is likely to become such, for an appetite for tobacco often produces a thirst for liquor, and the customs of the age favor the use of both.

The time was when smoking was not customary as at present.

During the last quarter of the 16th century, Sir Walter Raleigh took tobacco from Virginia and introduced it into England. One day his servant entered his study with a tankard of ale for him, and saw Sir Walter for the first time with a pipe in his mouth, and enveloped in the clouds of smoke he was puffing out. The servant, having never seen anything of the kind before, and believing his master was the subject of an "internal conflagration," dashed the ale in his face with a view to extinguish it, and ran down stairs alarming the other inmates of the house with the cry that his master was "on fire, and would be burned to ashes if they did not hasten to his aid."

Not much alarm is created, to-day, when a man is emitting smoke from his mouth, and nostrils, too!

An anecdote of Queen Elizabeth and Sir Walter Raleigh may not be out of place here.

Raleigh told the queen one day that he could tell her what "the smoke weighed of every pipeful of tobacco he consumed." She laid a considerable wager that he could not, but he proved the fact by weighing the tobacco before putting it into his pipe, and weighing the ashes after he had smoked the pipeful, showing that the difference was the weight of the smoke. The queen admitted that he was correct, and jocularly remarked as she paid the bet, "that she knew of many persons who had turned their gold into smoke, but he was the first who had turned smoke into gold."

Young men, do *you*

CONVERT GOLD INTO SMOKE?

And, viewed from a financial standpoint, does it pay? Benjamin Franklin says that "What maintains one vice would bring up two children." Reflect seriously upon this matter.

In regard to the use of tobacco producing an appetite for strong drinks, we will introduce the testimony of one who ought to know:

"A French physician has investigated the effect of smoking on thirty-eight boys, between the ages of nine and fifteen, who were addicted to the habit. Twenty-seven presented distinct symptoms of nicotine poisoning. In twenty-two there were serious disorders of the circulation, indigestion, dullness of intellect, and a marked appetite for strong drinks."

Man says it softens the bones, injures the brain, corrupts the blood, and robs the human system of muscular and mental energy; and God says:

"IT IS NOT GOOD FOR MAN."

When men are in training for the prize-ring, for the billiard match, for the foot-race, and for other purposes, requiring the best physical condition, so that the best and most that is in man can be got out of him, whether the purpose for which these God-given powers are used be good or bad, they are not allowed to use liquor or tobacco, although they are apt to indulge excessively at other times. And if man desires to put forth his best mental efforts, his system needs to be free from the influence and effects of alcohol and tobacco.

This statement is supported by a declaration published in 1874, as follows: "No man who has graduated at the head of his class in Harvard College, within the last fifty-five years, has used either spirits or tobacco in any form."

Of course, this is equivalent to the assertion that no man who used these things had graduated at the head of his class during that period.

What a powerful testimony against its use!

If the physical and mental powers are injuriously affected by these articles, how fare the spiritual? And can the young Elder in Israel, who requires the fullest strength of all the powers of his being, expect to graduate at the head of his class in the kingdom of God—the university of heaven—and reach a celestial crown, if he persists in paralyzing and destroying those powers by which alone he can win and wear his crown?

We will conclude our reference to the use of tobacco, by introducing an anecdote on the filthy habit of chewing, from the Boston *Commercial Bulletin*, entitled

“A KANSAS SPITTER.”

“As the train stopped for ten minutes, and that individual, who goes along tapping the wheels with his hammer, was passing rapidly by the smoking car, one of the windows was hoisted and a torrent of tobacco spittle was ejected which completely deluged him. The machinist paused for a moment, and, wiping some of the stream from his person, said to the offender, ‘Mister, what part of the country did you come from?’ ‘Me?’ said the spitter, puckering his lips for another expectoration, ‘I come from Kansas.’ ‘I thought so,’ said the machinist, ‘for if you had lived in Massachusetts or Connecticut, they would have had a water-wheel in your mouth long ago.’”

We will now turn our attention to the principal subject before us, viz: The intemperate use of intoxicating drinks.

What is intoxication or drunkenness?

Here is one definition: “A man is intoxicated when he knows what he does, and does not care; and he is drunk when he neither knows nor cares what he does;” and here is a poetic definition:

“Not drunk is he who from the floor
Can rise again and drink some more;
But drunk is he who prostrate lies,
And who can neither drink nor rise.”

And our readers may choose the prosaic or poetic, or substitute any other definition which may suit their fancy most.

It was an ancient custom of the Spartans, in order to inculcate among their youth an abhorrence of intemperance and its kindred vices, to make their slaves drunk with wine in the public market-places, so that the rising generation, “upon whom would some day devolve the honor and safety of the Lacedemonian Republic, might see before them all the ghastly details of the drunkard’s disgrace, his loss of reason and of physical strength.”

If the necessity for such an exhibition existed among the Spartans, modern civilization has rendered such an exhibi-

tion unnecessary in our day, by supplying ample evidence of the "drunkard's disgrace," in the natural, or unnatural order of things, on a smaller scale, and no doubt at more frequent intervals; and we heartily wish that the evidence thus furnished would accomplish the Spartan object with the youth of the present century.

Viewed from a financial standpoint,

DOES INTEMPERANCE PAY?

We will introduce some statistics showing the amount of means spent in the United States and Territories, during the year 1870, for intoxicating drinks; but we do not wish to imply that the whole amount was spent by drunkards:

Imported and domestic distilled and spirit-					
uous liquors	-	-	-	-	\$1,344,000,000.
Brewed and fermented	-	-	-	-	123,000,000.
Imported wines	-	-	-	-	15,000,000.
Domestic wines	-	-	-	-	5,000,000.
					<hr/>
					\$1, 487,000,000.

"New York spent \$246,617,520; Pennsylvania, \$152,663,-495; Illinois, \$119,932,945; Ohio, \$151,734,875; Massachusetts, \$27,979,572; Maryland, \$40,561,620; Missouri, \$54,627,855; Indiana, \$51,418,890; California, \$59,924,090; Kentucky, \$50,223,115; Wisconsin \$43,818,845; Michigan, \$52,784,170; Iowa, \$35,582,695; Connecticut, \$35,001,230; New Jersey, \$42,468,740; Maine, \$8,257,015; Rhode Island, \$10,234,240; New Hampshire, \$12,629,275; Minnesota, \$14,394,970; District of Columbia, \$10,376,450; Vermont, \$6,785,065; Kansas, \$8,503,856; Louisiana, \$48,021,730; Tennessee, \$20,283,635; Georgia, \$25,328,465; East Virginia, \$26,132,903; Alabama, \$23,025,885; Texas, \$21,751,250; South Carolina, \$10,610,625; North Carolina, \$13,224,340; West Virginia, \$8,806,235; Arkansas, \$7,858,320; Delaware, \$3,770,355; Mississippi, \$4,-493,303; Oregon, \$4,261,240; Nevada, \$4,838,735; Nebraska, \$3,290,515; Colorado, \$3,745, 215; the Territories; \$14,169,400; total \$1,480,132,679."

Add to this a legitimate percentage of \$90,000,000—the cost of litigation, crimes, prisons, etc.—caused by intemperance,

and we have the enormous sum of \$1,500,000,000 spent for intoxicating drinks in the United States in one year.

In 1870, there were in the United States 140,000 licensed liquor saloons, which had an estimated daily average of 40 customers, making 5,600,000 drinkers, who, it is estimated, spent their money during the year in the following proportions:

Drinkers.	Each spent.	Total.
100,000	\$1,000,00	\$100,000,000
100,000	900,00	90,000,000
100,000	800,00	80,000,000
100,000	700,00	70,000,000
100,000	600,00	60,000,000
100,000	500,00	50,000,000
1,000,000	400,00	400,000,000
1,000,000	300,00	300,000,000
1,000,000	200,00	200,000,000
1,000,000	150,00	150,000,000
1,000,000	75,00	75,000,000
<hr/> 5,600,000		<hr/> \$1,575,000,000.

An average of about \$280 dollars for each drinker.

Here is the cost of the following articles for the same year.

Compare and reflect:

Flour and meal,	- - -	\$530,000,000
Cotton goods,	- - -	115,000,000
Boots and shoes,	- - -	90,000,000
Clothing,	- - -	70,000,000
Wollen goods,	- - -	60,000,000
Newspaper and job printing,	-	40,000,000
<hr/> Total,	- - -	<hr/> \$905,000,000

The State of Pennsylvania spent during 1870, for liquors of all kinds, \$152,663,945, for her schools and teaching only \$5,833,945. That State had 78,800 persons engaged in the liquor business, and only 16,870 engaged in teaching school. It was also burdened with 24,000 criminals, four-fifths of whom, it was estimated, were made such by strong drink.

The city of Philadelphia had 4,160 drinking places, and spent for intoxicating drinks in one year \$38,000,000. Chicago had 2,300 drinking establishments, in which \$14,000,000

was spent in one year. The great city of New York was favored, in 1870, with 7,000 licensed drinking saloons, and spent for intoxicating drinks the modest sum of \$60,000,000, having 35,000 persons engaged in the liquor traffic. At the same time she had 475 churches and chapels, and 3,000 persons engaged in preaching the various gospels and teaching the public and private schools, at a cost of only \$4,500,000 for both religious and secular education.

It is estimated that there are "400,000 more persons engaged in the liquor business in the United States than in school teaching and preaching the various gospels;" that said business is making, annually, "50,000 confirmed drunkards;" that it is "sending to prisons 100,000 annually;" that by it "200,000 children are annually reduced to want;" that every year it "sends 150,000 persons to drunkards' graves;" that it is costing this nation a yearly expenditure of "\$1,500,000,000," which might be spent for many better purposes; that it is converting millions upon millions of bushels of grain, which God has given us for food for man and beast, into beverages which inebriate, corrupt and destroy; and that it is the primal cause of a vast amount of the crime, poverty and misery with which this nation is afflicted.

Again we ask, does it pay financially? No! verily no!

A BILLION AND A HALF OF CASH!

It is easy to speak the words, but who can conceive the large amount expressed by those words? And who can count that large number? Where is the boy who will live long enough to do so?

Could a boy commence counting with his first breath, and continue doing so, at the rate of one a second, 12 hours a day, 365 days a year, for 95 years, he would then find that his task was hardly finished.

Such a sum of money would be sufficient to gather 15,000,000 of Israel, at \$100 each, to the present gathering places of the Saints of God. And, be it remembered, this large sum is simply the estimated expenditure of the United States for intoxicants for one year.

Again, does it pay individually? Does it pay the nation? Do the broken hearts, the blighted homes, the squalid pov-

erty, the untold misery, and the almost incredible amount of crime committed in this "Christian land, where men oft kneel and pray," bring any commensurate returns for such an enormous outlay? Verily, no! It is a bad investment, individually and collectively, socially and morally, financially and politically, religiously and eternally.

WHY DO MEN DRINK?

Numerous are the reasons assigned, and excuses furnished. We once saw an alphabetical list of reasons, and have forgotten them in form, but remember some of their substance. One drinks to warm him in cold weather, and another to cool him in warm weather. One because he has a pain in the head, another because he has a pain in the back; and others because they have pains elsewhere. One because the doctor recommends it, another because he does not, and he believes a little would do him good. One because he is married, another because he is divorced. One because he is going on a journey, another because he is just returning from one. One because he is parting with his friend who is going to a foreign clime, another because his friend is just returned from abroad. One because he is filled with joy, another because he has much sorrow. One because he likes to be sociable with his friends, another because he has not a friend in the world. One because he is successful and happy, another because he is unsuccessful and miserable. One because he is sick, another to prevent sickness. One because his uncle died and left him a legacy, another because his aunt died and didn't leave him one. And so on. Thus reasons and excuses might be furnished at great length. But these are easily disposed of, and are as nothing compared with the reason, "because I love it!" For this will prompt a man to barter property, self-respect, reputation and the authority and favor of heaven to obtain gratification. And what is the sequel?

WHAT PROPERTIES HAVE ALCOHOLIC BEVERAGES?

They stimulate and use up nervous power, and, after their action, leave the system less powerful than before.

Are they medicinal?

A gentleman in Washington, apparently in a decline, called in one of the most eminent physicians, but as he did not rapidly recover, he told the physician that whisky had been recommended to him, and asked if it would do any good. "Yes," said the doctor, "it would help you." "Why, then, do you not give it?" said the sick man. "Because I have given it to a dozen gentlemen, and *all have become drunkards.*"

Are they tonic?

Professor Miller says, "People consider alcohol as a simple and common tonic, and are ready to accept its supposed help as such in every form of weakness and general disorder of health. *But it is ordinarily no true tonic.* In its primary effect it is merely a stimulant, with narcotic action when given in large doses. In its secondary action it is the reverse of tonic."

Are they nutritious?

Liebig, the great German chemist, declares, in regard to beer: "We can prove with mathematical certainty, as plain as two and two make four, that as much flour or meal as can lie on the point of a table-knife, is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it, in the whole year, in the most favorable case, exactly the amount of nutrition which is contained in a five-pound loaf of bread, or in three pounds of flesh."

What other properties have they?

The old Indian thought one barrel of whisky contained a good many fights.

Wellington thought tierces of wine contained something which he feared more than an army, for, "during the Peninsular war, he heard that a large magazine of wine lay on his line of march, and he dispatched a body of troops to knock every wine barrel on the head."

Dr. Guthrie declares: "I do in my conscience believe that intoxicating stimulants have sunk into perdition more men and women than found a grave in that deluge which swept over the highest hill tops, engulfing a world, of which but eight were saved."

We concede, therefore, that they have some properties and powers!

Are stimulants necessary, in summer or winter, or in warm or cold climates?

Men have labored in every clime from the equator to the arctic and the antarctic regions without their aid. The celebrated General Havelock, under the burning sun of India, "abstained from their use." The world-renowned and adventurous traveler and explorer, Dr. Livingstone, "adjured their use;" and the motto of Sir John Ross, amid the eternal ice and perpetual snow of the arctic regions was, "Touch not, taste not."

Horace Greeley was a home-laborer, but a hard worker, and he declared at sixty years of age that "he had worked for forty years without intoxicating drinks, and had lengthened his life by doing so." And we could give the names of a number of the Elders of Israel who have labored long and hard in the cause of truth and righteousness without the aid of that which unmans, inebriates and destroys.

We once questioned an Elder relative to the propriety of his going into the liquor business, the consistency of the act, and the reason why he did so, and he honestly acknowledged that there was

MONEY IN IT,

and he thought he might as well make it as anyone else, he was after the dollar; *that* was his only reason. We asked him if he had reflected upon the moral effect his business would have upon the youthful portion of the community, and he replied that he had not—he thought of nothing but the almighty dollar.

This is the object of many, and they have but few scruples as regards the nature of the business they engage in, so long as the object is reached.

Many will remember the anecdote of a man being drunk and apparently asleep in a tavern, when it was remarked by the landlord that the drunkard was taking the shingles off the roof of his own house and putting them on the tavern-keeper's, which remark the drunkard heard, and ceased visiting the tavern. He was subsequently met by the tavern-keeper and

asked why he did not come and enjoy his glass as usual, to which he replied that he had concluded to put the shingles on his own house.

Judging from the disposition manifested by some, liquor dealers they would not only take the shingles, but the house, too, the land upon which it stands, and every dollar's worth of personal property, from a man, and then *kick him out*.

But all liquor venders would not do this. At least, one notable exception comes to mind. Three or four years ago we read the following and preserved it:

"At a second class hotel in Frankfort, Kentucky, a few days since, a little girl entered a bar-room, and, in pitiful tones, told the bar-keeper that her mother had sent her there to get eight cents. 'Eight cents!' exclaimed the bar-keeper.

"'Yes, sir.'

"'What does your mother want eight cents for? I don't owe her anything.'

"'Well,' said the child, 'father spends all his money here for rum, and we have had nothing to eat to-day. Mother wants to buy a loaf of bread.'

"A loafer suggested to the bar-keeper to kick the brat out.

"'No,' said the bar-keeper, 'I'll give the mother the money; and if the father comes back again I'll *kick him out!*'

"Such a circumstance never happened before, and may never happen again. Humanity owes that bar-keeper a vote of thanks."

Among habitual drinkers can be found some who have inherited the

LOVE OF LIQUOR.

Their parents, in a few instances, may have fostered and strengthened this love, and they themselves have fed it until it is a part of their being—an insatiate monster continually crying, *give! GIVE! GIVE!* and dragging its victim down to penury, disgrace and hell. Such have but little power of resistance, and it gradually grows shamefully less. When once the taste, or even the smell greets their olfactories, resistance, resolution, self-control and reason seem powerless, and the unscrupulous fiend within bears sway and accomplishes his deadly purpose.

While writing upon this point, we are prompted to introduce an anecdote of Dr. Samuel Johnson, one of the greatest, if not the greatest, of the literary men of the 18th century:

“‘Pray sir,’ asked Dr. Aston, ‘what objection have you to wine?’

“‘A sound one, sir,’ answered Dr. Johnson, ‘it disagrees with me.’

“‘And yet, sir,’ says Mrs. Thrail, ‘you will eat heartily of a veal pie, stuffed with plums—a mess that would poison an ostrich.’

“‘Madam,’ he answered, ‘you have to accept life on the conditions under which it is offered. I can eat veal pie and plums without injury to my health, for when my hunger is appeased, I eat no more. But of wine, madam, I am never to know when I have had enough. One glass creates the want of another, and a second demands the support of a third. Besides, madam, *I have no confidence in my powers of resistance.* There is a heedless vivacity in wine *that is above the reach of judgment.* Come, Dr. Aston, let us pledge one another in water and put in for a hundred.’

“‘Well,’ said Sir Charles Bracebridge, ‘for my part I had rather die at fifty a wine drinker than to live to a hundred on water.’

“‘And, sir, you will have all the fools in the country to agree with you,’ answered Dr. Johnson.”

And what is to be done in such a case? Why, never to touch the accursed stuff, to wake up or give sway to the destructive fiend. This is the only sure remedy. Apply it, and let “all the fools in the country” benefit by your example.

While writing the word “fools,” we were reminded of some of the sayings of the great temperance orator,

J. B. GOUGH.

He, no doubt, has done much good. But he, too, found his powers of resistance insufficient, for he “lapsed” some time ago, so we read in a public print, and now pays a person a large salary to travel with him to prevent another “lapse.” Read, young men, what he says for your benefit:

“Young men, as you lift the gleaming wine-glass to your lips in the jollity of the night’s spree, will it pay? It is a

gross insult to call a man a fool. Every man would resent it; but in the suffering of the next morning, with disturbed conscience, aching head, throbbing temples, racking brain hot, fevered tongue, and all the horrible reaction that might come, does not the victim of aches clasp his burning hands and bitterly call himself fool! fool! It does not pay to begin. First you tolerate it, then you touch and taste it, then you jest and laugh at it, and then revel in it. When it becomes your master, then what? What numbers have been swept down in the hurricane of temptation! In the mad power of this passion they have burst the bonds of a mother's love, trampled a father's counsels in the dust, mocked at reproofs and tears and prayers; and now, with tattered sails, leaking hull, and splintered masts, are drifting on amid howling winds and wintry skies to utter ruin; when they might have reached the haven of peace and security laden with honor and happiness. Verily it does not pay."

RESIST TEMPTATION.

Some bright examples, may be found of resistance to the temptation to become unsober, and of firmness in the practice of sobriety.

General William Henry Harrison, born at Berkeley, on the banks of the James river, in Virginia, February 9th, 1773, became the ninth President of the United States on the 4th of March, 1841. He died on the 4th of the next month, thus serving in that responsible position only one month.

He was successful as a general, as governor of the "Indiana Territory," comprising the present States of Indiana, Illinois and Wisconsin, and would no doubt have been successful, had he been permitted to live, as President of the United States, during one or two terms of office.

His historian says: "Not one single spot can be found to sully the brightness of his fame; and, through all the ages, Americans will pronounce with love and reverence the name of William Henry Harrison."

Now, to what was this attributable? Was he a sober man? We will introduce him and let him speak for himself.

While he was running for the presidency, he was asked at a dinner to take wine. He declined. He was urged, and again

declined. Again he was requested and urged. This was too much. He arose from the table, his tall form erect, and in the most dignified manner thus addressed those present:

"Gentlemen, I have refused twice to partake of the wine-cup; that should be sufficient. Though you press the cup to my lips, not a drop shall pass the portals. I made a resolve, when I started in life, that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men who graduated, and the other sixteen fill drunkard's graves, all through the pernicious habit of social wine-drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?"

This example, and similar ones which the world's history furnishes, to which may be added the illustrious examples of many of the Elders of Israel now living, is the kind of an example for the youth in Zion to pattern after. Our young people of both sexes need bodily and mental vigor for the life-work before them. They also need "the faith once delivered to the Saints," and the power which comes by faith and through the authority of the holy Priesthood; for the work in the near future is great, and it devolves upon them to perform it to the acceptance of the Almighty.

Can this vigor and faith and power be obtained by the habitual use of intoxicating drinks? No. Drunkenness weakens physical strength, makes lunatics, and destroys in man the soil in which the seeds of faith and power may be planted and nurtured until they mature in the Godship in celestial mansions.

The adversary knows this. He also knows the brilliant destiny which awaits many of the young, and he is toiling energetically to rob them of the thrones for which they are destined. The effects of his work, when he succeeds in corrupting the young, reach into eternity. He is working to-day to accomplish a specific object in ages to come. The seed he sows will bear its legitimate and natural fruits.

As a writer once said, "Strong drink is not only the devil's way into a man, but it is man's way to the devil." Let his way in this direction be hedged up.

"Though you press the cup to my lips," said General Harrison, "not a drop shall pass the portals." In this course there is safety. In the other course there is danger.

The results of a course of sobriety are also far-reaching; they reach into the eternities, and their influence will be felt forever.

This course will also bear its natural fruit, And what will this fruit be? Why, in this life, health and happiness, peace and prosperity, respect and influence, the favor of the honorable of earth and of the hosts of heaven, together with blessings and advantages which mortal tongue and pen can not make known; and in the life which is to come the probable fruit will be the fruit of immortality, and the pen of an immortal must be wielded to make known what that fruit shall be.

But trust in our Heavenly Father for the benefits to be derived in the hereafter, and you will not be disappointed. And even were there no hereafter, for the sake of the comfort and peace, and joy and satisfaction, and conscious innocence before God, which a life of sobriety imparts in this life, be sober.

When liquor's direful power is working on the brain
From what infernal crime will mortal man refrain?

LEARN TO SAY NO.

In every condition and circumstance of life, young men need decision of character—the Yes and No faculty—and it is especially needed when the tempter says, "drink!" For the want of this many are started on the road to ruin, and kept traveling thereon. They may *say* "No," but the thing is too weak to live, and very soon becomes *Yes*.

It may not be necessary to always blurt out the blunt, "No, sir!" This is not our meaning. Respectful language, suitable to person and occasion, embodying a healthy, well-meant negative, is what we mean, and not a "No" that is a puny half yes. The "No" which has the backing of decision of character, firm resolution, stern determination, and the Spirit of the living God, is the no that will live and prosper. It is understood to be *all* "No", it is not tampered with much, and it carries salvation with it. Young men need not fear to prop-

erly use it. They will be respected for doing so, and will grow in power to use it effectually.

"But," says one, "suppose I am invited or requested by my particular friend, or by one in authority over me, must I decline, if by so doing I am liable to offend?"

We will ask, what kind of a friend or person in authority must he be who would take offense were you to respectfully decline? From such friendship and authority, good Lord deliver us and you, and the sooner the better!

George Washington, the "father of his country," and, under God, its principal preserver and savior, while he lived, was once a "friend" and "in authority." Read the following beautiful incident in the life of that true friend and noble officer.

BANCROFT LIBRARY

"Toward the close of the revolutionary war, ^{as says Dr. Cox,} an officer in the army dined with Washington. Just before the dinner was concluded, General Washington stood up and called him by name, and requested him to drink a glass of wine with him.

"'Will you have the goodness to excuse me, General?' replied the officer. 'I have made it a rule never to take wine.'

"All eyes were instantly turned upon the young officer, and a murmur of surprise and indignation ran around the table.

"That a person should be so unsocial and so *mean* as never to drink wine was really too bad; but that he should abstain from it on an occasion like that, and even when offered to him by Washington himself, was perfectly intolerable! Washington at once saw the feelings of his guests, and promptly addressed them:

"'Gentlemen,' said he, 'our friend is *right*. I do not wish any of my guests to partake of anything against their inclination, and I certainly do not wish them to violate any established principle in their social intercourse with me. *I honor my friend for his frankness, for his consistency in thus adhering to an established rule, which can never do him harm, and for the adoption of which I have no doubt he has good and sufficient reasons.*'"

All with whom you have intercourse may not be Washingtons in this respect, but be not discouraged; your influence and example may help to make them such; and, should this not be the case, remember that the bitter and sweet are intermingled in this life, that it is your privilege to enjoy the benefit of opposition, which helps to establish the right; which, in connection with the love of right, rouses into active energy the noblest, the brightest, and the most God-like powers of its champions, makes of them the men which they otherwise would not be, and adds to their honor and glory in time and eternity.

It may be that some young men may consider themselves too young to form resolutions, or that they cannot break off their evil habits, which have become comparatively old and established in them, or that there is no use to do so—all will be well with them. They will not become dishonored or disgraced, or be any the worse for their present course, oh, no!

Will such please to read carefully the following statement of Admiral Farragut?

“Would you like to know how I was enabled to serve my country? It was all owing to a resolution I formed when I was ten years of age. My father was sent down to New Orleans with the little navy we then had, to look after the treason of Burr. I accompanied him as a cabin boy. I had some qualities that I thought made a man of me. I could swear like an old salt; could drink as stiff a glass of grog as if I had doubled Cape Horn; and could smoke like a locomotive. I was great at cards, and fond of gambling in every shape. At the close of the dinner, one day, my father turned everybody out of the cabin, locked the door and said to me:

“‘David, what do you mean to be?’

“‘I mean to follow the sea.’

“‘Follow the sea! Yes, be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign clime!’

“‘No; I’ll tread the quarter-deck, and command as you do.’

“No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You’ll have to change your whole course of life, if you ever become a man!”

“My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification. ‘A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever hospital!’ That’s my fate, is it? I’ll change my life, and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquors; I will never gamble. And, as God is my witness, I have kept those three vows to this hour.”

What think you of this case, young men? Here was a boy of tender years but precocious in vicious habits. At this very early age he had a good start on the road to ruin. The idea of a boy of ten being able to “swear like an old salt;” to “drink as stiff a glass of grog as if he had doubled Cape Horn;” to “smoke like a locomotive;” and to be “great at cards, and fond of gambling in every shape!”

But he had a father who desired his welfare, and sought to reform his boy, and that boy could form a resolution and keep it, thus making himself an able officer and an honorable man, and leaving on record, for the benefit of others, his testimony of his experience in vicious habits in early youth, his father’s effort, his own resolution, and his testimony before God that he *had kept his vows*.

And we will say to the young man whom it may concern, “Go thou and do likewise!”

“Evil communications corrupt good manners.” Bad company proves the bane of millions. Young Farragut must have been in very bad company to have been what he was at ten years of age. Purity of language and refinement of manners are not cultivated by many young men as they should be, neither is the moral tone which characterizes their intercourse with each other as high as it might be.

Boys associate with young men, young men with their seniors up to seventy; sufficient caution is not used in conversation; the force of example is not thought of, or else disregarded; boys learn things which it would be well for them to be igno-

rant of till they attain manhood; and young men, and boys too, learn some things which it would be a blessing to them to remain ignorant of through life. Many of them would grow up much freer from the vices of the age were it not for the lax conversation and contagious example of their elders. Boys are imitative. They learn many things as birds learn to chirp.

We say, young men, keep good company; but as we write the advice, the Spirit says: "*Make* good company for the young!" And we humbly acknowledge the necessity of the admonition. Purify thyself, is the injunction to each. It is an individual labor. God speed its accomplishment!

But the young have their agency, and we say to them: be wise, careful, and discriminate in selecting your associates. Keep good company, and avoid in wisdom that which is bad. Some years ago we saw in a New York publication an incident in the life of a lady, which, being apropos, we embody here:

"One evening, a lady, who belongs on the editorial staff of one of the leading dailies of New York, had been detained by official duties until a rather late hour. Living on the Heights of Brooklyn, it was not much of a venture to go home without an escort, so she started. On the boat a gentleman (?) said to her:

"'Are you alone?'

'No, sir,' said the lady, and when the boat touched stepped off.

"'I thought you said you were not alone,' said the fellow, stepping to her side again.

"'I am not,' replied the lady.

"'Why, I don't see anyone; who is with you?'

"'God Almighty and the angels, sir!—I am never alone!'

"'Madam,' he replied, 'you keep too good company for me, good night.'"

That is the sort of company to keep. Blessed is he or she who is favored with it. Seek for it. Live to be worthy of it. Evil companions may turn away from you, but do not utterly forsake them. Be the good Samaritan. When proper opportunities offer, help to raise the fallen to a higher

plane, and encourage them to seek, by purity of life, the enjoyment of the same "good company."

LEARN WHO YOUR FRIENDS ARE.

Utah abounds in self-styled, blatant pseudo-reformers, who publish to the world that they "believe that billiard halls, saloons and houses of ill-fame are more powerful reforming agencies here in Utah than churches and schools." They ask the question: "What is a game of billiards, a glass of beer, a cup of coffee, a cigar or other petty vice, in the span of a strong human life, filled with endeavor in the right direction?" And, at least, one of those loud-mouthed, would-be-reformers exhibits the purity of his heart and motive, and the excellent reformatory influence(?) he would like to wield among Utah's youthful sons, in the following elegant sentence:

"I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger."

Young Israel! ye fortunate, ye promising, ye honored sons of noble sires, what think you of the reforming agencies by which your professed friends would reform you? What think you of the very peculiar reformation which would be wrought in you were these agencies exercised upon you in their full reformatory force? What think you of the meek-faced, oily-tongued, spiritually-minded and extra-philanthropic reformers who would use such heavenly agencies to produce such a glorious effect?

Aye, what think you! And be sure you *do* think. Think seriously, think deeply, think frequently, and think in the light of revelation and heaven; for your present and eternal interests are at stake. A deadly aim is made at your destruction. Insidious influences are at work to effect your overthrow. Therefore, be on your guard, and give diligent heed to your true friends and Utah's long-tried and well-proven reformers.

Who is this other class of reformers, what agencies would they use, and what reform do those composing it essay to effect? This class is mainly composed of the Elders of Israel

—the servants of the living God—men in whom dwells the inspiration of the Holy One, which prompts them to almost incessant labor, and to spare neither time nor means to accomplish their God-given task. And the reform they would effect is the salvation of a fallen world, some of the details of which they have been working at, with varying success, for over half a century. After arriving in Utah they toiled to cultivate and redeem this portion of the earth, and there is plenty of evidence to-day of their success in “turning the wilderness into a fruitful field.” They strove to displace the howl of the wolf with the hum of industry, and their success is seen on every hand. They labored to establish a community in these mountains second to none on earth, in morality and true religion, and they have done so. They have striven for possible reform in every reformable thing, and God has abundantly blessed their efforts. And lastly, and definitely, they have labored under the pressure of poverty and national opposition to raise up a generation of men and women of which the heavens should be proud, and they have succeeded in this, too.

Now, ye youth of Zion, need we ask you who are your friends—

UTAH'S TRUE REFORMERS?

We think not. You know them. Experience, observation and the spirit of truth teach you who they are. Then respect them. Obey their wise counsels. Heed their fatherly admonitions. Receive their saving corrections. Be cautious and careful, be prudent and discerning in the choice of your society. Place yourselves on the list of Utah's true reformers. Live, labor and remain there till your sands of time have run, and you will find yourselves listed for high honors and heirship with Jesus the beloved of the Father.

BE SOBER.

Young men, we do not write for money. Our sole object is to do you good. Please allow us the pleasure of doing so. Read carefully, studiously and prayerfully. Read again with a fixed determination to profit and reform. Cease to sap your physical and mental power by indulging in vicious habits. Remember those powers were given you to be used

for your own elevation and salvation, and to aid in the herculean task of the world's redemption. You will have to render an account of the use of those "talents," therefore do not abuse them, but use them carefully and wisely; exercise them that they may shine brightly, and grow in strength, preparatory to immortalization.

Immortalization? Yes! verily, yes! Do you know that the time draweth nigh when the Son of Man "will come in the clouds of heaven, in power and great glory," accompanied by a heavenly host, and that the righteous will be "caught up to meet Him" at His glorious appearing?

And do you know, young men, that it is *not* the privilege of many of you to be among the number who will be "changed in the twinkling of an eye," from mortality to a degree of immortality?

And who will have the glorious privilege? Do *you* want it? Then live for it.

Do you want healthy, vigorous and pure bodies?

Do you want your spirits to hold righteous dominion over your bodies, and to be as untainted by sin as when they left your heavenly home?

Do you desire intellectual ability and superiority to enable you to mold the minds of millions yet unborn?

Do you wish to become the kind of men, physically, mentally and morally, through whom the Lord delights to operate, to perform His magnificent latter-day work?

Would you like to impart joy unutterable to the bosoms of loving and anxious parents?

Would you like to experience the exquisite satisfaction which conscious innocence before God imparts?

Do you desire your minds to be holy tablets, upon which the Spirit of inspiration shall delight to indite the will of heaven, daily, for the benefit of yourselves and all others who may be affected by your counsels and example?

Would you be the happy recipients of the choice and inestimable blessings the Lord has promised to those who keep the "Word of Wisdom?"

In brief, do you desire to become the strong-bodied, vigorous-minded, pure-hearted men of God—the holy temples in

which the Third Person in the Trinity can dwell and operate for your salvation, and that of the salvable of Adam's race—such men as He can use and honor in life and eventually exalt and crown in His celestial kingdom?

Then be humble and pure, be prayerful and persevering, be honest and wise, be virtuous and obedient—be *all* that God desires you to be! And, as an initial, fundamental and powerful means by which to attain the position and glory of the Highest,—*be sober!* BE SOBER! BE SOBER!

TAUGHT BY A GOAT.

“A thoughtless Welshman, with a thirsty throat—
 So goes the tale—possessed a favorite goat,
 Which follow'd him, when once, to play the sot,
 He sought the taproom and the foamy pot.
 He gave her drink, when, by the cheerful blaze,
 Strangely forgetting all her sober ways,
 She reel'd about and roll'd upon the floor,
 As never goat had roll'd about before.
 The giggling toppers so enjoyed the sight,
 That they would have the fun another night.
 The Welshman took her, but the goat, alas!
 The portal of the pot-house would not pass.
 Her master uselessly tried every mode,
 And pats and punches freely were bestowed.
 The landlord strove, and did his best, they say,
 But all in vain, for Nanny won the day;
 Cuffing and coaxing, both alike she bore,
 Nor could they get her through the pot-house door.
 The wondering Welshman, now no longer blind,
 Pondered the thing a moment in his mind;
 Then prudently adopted, in the end,
 The wise example of his shaggy friend—
 Forsook the pot-house, and reformed his plan,
 And from that hour became a sober man.
 Ye drunkards all, this prudent lesson follow,
 Or own, in sense, a goat can beat you hollow.”

PARTIAL CATALOGUE
OF
CHURCH PUBLICATIONS,
FOR SALE AT THE
JUVENILE INSTRUCTOR OFFICE,
Salt Lake City, Utah.

- BOOK OF MORMON, with references, Cloth, \$1.00; Leather, \$1.25; Morocco, extra gilt, \$3.00.
- DOCTRINE AND COVENANTS, with references, Cloth, \$1.00; Leather, \$1.25; Calf grain, gilt, \$2.50; Morocco, extra gilt, \$3.00.
- SPENCER'S LETTERS, Exhibiting the most Prominent Doctrines of the Church, Cloth, 90cts.; Calf grain, gilt, \$1.60; Morocco, gilt, \$2.25.
- KEY TO THE SCIENCE OF THEOLOGY, by Parley P. Pratt, Cloth, 75cts.; Calf grain, \$1.50; Morocco, gilt, \$2.00.
- AUTOBIOGRAPHY OF P. P. PRATT, Calf, gilt, \$4.00; Morocco, gilt, \$4.50.
- VOICE OF WARNING, by Parley P. Pratt, Cloth, 50 cts; Cloth extra, embossed, 65cts.; Calf grain, \$1.10; Morocco, extra gilt, \$1.75.
- PEARL OF GREAT PRICE, Paper, 30 cts.; Boards, 40 cts.; Cloth, 50cts.; Cloth, gilt, 60 cts.
- JAQUES' CATECHISM FOR CHILDREN, stiff covers, 15cts.; cloth gilt, 30cts.
- HYMN BOOK, Sixteenth Edition, Roan, 75cts.; Calf grain, \$1.00; Calf grain, gilt, \$1.10; Morocco, extra gilt, \$1.65.
- O. PRATT'S WORKS, \$1.50.
- MILLENNIAL STAR, Vols. 34, 35, 36, 37, 38, 39, 40 and 41, \$2.00 per vol.
- POEMS, religious, historical and political, by Eliza R. Snow, Vol. 1, cloth, 60cts.; cloth, gilt, 75cts.; morocco, gilt, \$2.25; Vol. 2, cloth \$1.00; cloth, gilt, \$1.25; calf, gilt, \$2.00; morocco, gilt, \$2.25.
- HARP OF ZION, poems by John Lyon, cloth, 60cts.; cloth, gilt, 75cts.
- WILD FLOWERS OF DESERET, by Augusta Joyce Crocheron, cloth, \$1.25; morocco, \$1.50.
- FUGITIVE POEMS, by Mary J. Tanner, cloth, \$1.00; leather, \$1.25.
- DOES THE BIBLE SANCTION POLYGAMY? discussion between Elder O. Pratt and Dr. J. P. Newman, to which is added three discourses on celestial marriage by Elders O. Pratt, George A. Smith and George Q. Cannon, 25cts.
- A REVIEW of the Decision of the Supreme Court of the U. S. in the case of Geo. Reynolds, by Geo. Q. Cannon, 25cts.
- FRUITS OF MORMONISM, by A. M. Musser; 25cts.

- BOOK OF ABRAHAM, its authenticity established, by Geo. Reynolds, 25cts.
- THE YEAR OF JUBILEE, a report of the proceedings at the Fiftieth Annual Conference of the Church 25cts.
- THE UTAH PIONEERS, celebration of the entrance of the pioneers into Great Salt Lake Valley, etc., 10cts.
- ITEMS ON PRIESTHOOD, by President John Taylor, 10cts.
- HISTORY OF THE ORGANIZATION OF THE SEVENTIES, by Joseph Young, Sen., 25cts.
- THE MORMON QUESTION, correspondence between Vice President Schuyler Colfax and President John Taylor, 25cts.
- DEATH OF PRESIDENT BRIGHAM YOUNG, with sketches of his life and labors, 10cts.
- THE RESURRECTION, a discourse by President B. Young, 5cts.
- CIRCULAR OF THE FIRST PRESIDENCY and Epistle of the Twelve Apostles, 5cts.
- DOCTRINES OF THE CHURCH of Jesus Christ of Latter-day Saints, its faith and teachings. A 24 page tract, by Elder John Morgan, 4cts. per dozen.
- THE PLAN OF SALVATION, a tract of 24 pages, by Elder John Morgan, 40cts. per dozen.
- THE ONLY WAY TO BE SAVED, a tract, by Elder Lorenzo Snow, 25cts. per dozen.
- CATECHISM CARDS—Restoration of the Gospel, First Principles of the Gospel; The Book of Mormon; The Word of Wisdom; John the Baptist; The First Commandment; Angels; Self-Denial; Reward; Chapter on Prayer; Wisdom; The Knowledge of God; Love for One Another; Love of God; Prayer; The Third Commandment; Cards containing the Articles of Faith; The blessings on the Bread and Wine; and the Ten Commandments. Price, 1ct. each, or \$1.00 per 100.
- MY FIRST MISSION, a narrative of personal experience as a missionary upon the Sandwich Islands, containing an account of the introduction of the gospel to the Hawaiian people, interesting description of their customs, etc., by Elder George Q. Cannon, 25cts.
- A STRING OF PEARLS, containing the following interesting sketches embracing a variety of subjects, and written by a number of well-known authors, among whom are President John Taylor, the late Elder W. C. Staines, and others: *Among the Ponies; Anecdotes of Elder J. M. Grant; War Hill; Sign Seeking; Missionary Incidents; Journey Across the Plains; Story of a Hat; A Prophecy and its Fulfillment; Guided by Providence; Fulfillment of Promise; You Shall not be Confounded; An Effective Plea; A Life Sketch; Cases of Miraculous Healing; Answer to Prayer; Joseph Smith's First Prayer*, 25cts.
- LEAVES FROM MY JOURNAL, by President W. Woodruff, sketches of his wonderful missionary experience, and the most interesting incidents of his life, together with his testimony concerning the ministrations of the Holy Spirit, 25cts.
- GEMS FOR THE YOUNG FOLKS, sketches of personal experience, etc., by Bishops A. A. Kimball, Benjamin Brown, Elder H. G. Boyle and others, embracing the following: *Finding a Father; Saved by Providence; Warnings of the Spirit; Robert Hamilton; How Success is Gained; Help in Time of Need; Overcoming Diffidence; The Lord will Provide; Dialogue on Religion; Testimonies for the Truth*, 25cts.
- JACOB HAMBLIN, a narrative of his personal experience, as a frontiersman, missionary to the Indians and explorer, disclosing interpositions of Providence, severe privations, perilous situations and remarkable escapes, 35cts.
- INTEMPERANCE; an Appeal to the Youth of Zion, 24 pages, paper cover, 5 cents.
- A VOICE FROM THE MOUNTAINS, a Testimony of the Truth of the Gospel as Revealed to Joseph Smith, 24 pages, paper cover, 10 cents:

